



never properly digested, is likely to be disadvantageous and applied. The consequence is, that young and rising generation, in such families, are never prepared by adequate training at home, to hear the gospel with profit. While those who are more advanced in life, taking little or no time for meditation and reading in private, do not grow up in scriptural knowledge, and remain but babes, while they ought to be strong men in Christ."

FROM THE ROCKINGHAM GAZETTE.

#### COMMON SCHOOLS.

**Political Importance.**—It is an admitted truth, "that knowledge is power." On this principle the more knowledge we disseminate in society the more we increase the power of society. This was undoubtedly the liberal view which the fathers of our institutions took of the subject. They were not afraid to trust learning in the hands of our people, nor were they afraid to trust our civil liberty in the hands of an enlightened community. Our common schools, those nurseries of science for the body of our people, are unquestionably one of the most important under wheels in the system of our government. More than in any other country is the sovereignty here at the disposal of the people. And the great security we have against each other is a knowledge of the right of every citizen, together with a knowledge of the moral obligations we are under to each individual, and the government. In our halls of legislation, in our courts, and in our daily business, is the people who act. Every individual is a part of the legislative and executive power of his country; in many cases an individual is a far more important part than a numerical unit of the body politic. Cases may occur in which one individual may exert an influence felt throughout the union, and to distant ages. Common schools are, and ought to be made the means of fitting our people for the part they may act hereafter. These ideas have been so often before the public that I would not further repeat them. Permit me however to introduce a fine thought from the last North American Review. "As the power of the people is increased, in the same proportion must the intelligence of the people be enlarged; that they may know how to wield this power with discretion, and be disposed to direct it in a channel, where it shall produce the greatest amount of public benefit. That man, only who is in some good degree advanced in moral and intellectual culture, is qualified to exercise the right of suffrage, and to contribute to promote the strength and happiness of a free community." The justness of the sentiment is obvious, and the application to our common schools will produce an important benefit.

#### THE WORD IN SEASON.

How various are the ways by which God is pleased to work, in bringing his people to himself! What appears to us at first as a dismal circumstance, we see to be his appointment for the fulfilment of his own purpose. The Rev. Mr. Henry Erskine (father of the late Messrs. E. and R. Erskine,) when living in a retired house upon the border, in the north of England, noticed, one day as he was walking, a number of people digging peat; and coming up to them, he observed that they were too merry. To which one of them replied, "Sir, we suppose you are a minister, and if you will condescend to preach a sermon, we will sit down and be grave hearers." "I fear," said Mr. Erskine, "you are not in a proper frame to hear a sermon." They, however, pressed it so much upon him, that he at last consented, and after retiring for a little while to a secret place, he came forth and preached to about thirty people, which happily issued in the conversion of eleven. Let us learn from this to embrace every opportunity of using the talents God hath given us. Who can calculate the result? Bread cast on the water may sometimes be found, not after many, but after few days.

Mr. Philip Henry used to blame those, whose irregular zeal in the profession of religion made them neglect their worldly business. "There was a pious woman," he observes, "who was so much of this her fault, by means of an intelligent godly neighbor; who coming into the house, and finding the woman far in the day in her closet, and the house still neglected, 'What, saith she, 'is there no fear of God in this house?'" This made a lasting impression on her mind. Thus "A word spoken in due season, how good it is!"

A good man overwhelmed with trouble, and unable either to extricate himself, or procure a friend in the hour of necessity, came to the resolution, at his last resource, of leaving his native country. There remained only one Lord's day more previous to his departure, and from an apprehension that it would be the last he should ever spend in his own land, it impressed him with more than usual solemnity.

When at the house of the Lord, the text which the minister selected for the subject of his discourse, was Psalm xxxvii. 3.—"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." On hearing these words he found his attention particularly arrested, nor did he feel himself less interested in the sermon, every sentence of which appeared peculiarly applicable to his circumstances, and led him to conclude the whole to be the voice of Providence.

Impressed with this conviction, he changed his purpose, and resolved to struggle against the torrent of adversity, and wait the good pleasure of his God concerning him. The appointed time to favor him soon arrived. The Lord quickly turned his captivity like that of Job, and caused his latter end to be more blessed than his beginning. The text and the sermon so evidently fulfilled in his experience, will very naturally lead us to adopt that beautiful expression of Solomon.—"A word spoken in due season, how good it is!"

#### THE LAST TIME.

A clergyman of this city, while making some remarks on the case of blind Bartimaeus, as recorded in Mark x. 46—51, observed, that our Saviour on that occasion was passing through Jericho for the last time; and that it was the last opportunity which the poor man could ever have enjoyed, for obtaining that mercy which he sought. In applying this to the case of impudent sinners, he observed that there is to each one a last time in which the offers of salvation are made. To impress this truth more deeply, he mentioned a case which came under his own observation.—He was called to visit a very aged man on his death-bed, so deaf that it was with great difficulty he could understand what was said to him. A young woman was present, to whom the clergyman observed that it was dangerous putting off preparation for death till a dying hour—that the present was the best time to attend to so important a concern—and that it might be the last time in which the offers of salvation would be made to her. She was soon after taken with a violent fever, which deprived her of her reason. The clergyman was sent for, but it was too late—she had heard the gospel for the last time, and neglected it—and death closed the scene.—*Rec. and Telegraph.*

#### BACKBITING.

There is a powerful evil in human nature to what is properly denominated backbiting, i.e. to make the faults of an absent person the subject of familiar conversation. This is a vice to mean, so mischievous, so cowardly, so characteristic of littleness as well as malignity, that every holy man should hate it, and every wise man should be ashamed of it. O what wisdom, mercy, and beauty is there in this direction. "If thy brother shall trespass against thee, go and tell him his fault between the two of you alone; but if he shall hear thee, then hast gained thy brother; but if he will not hear thee then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." If this rule was universally obeyed, three parts of the feuds and quarrels which destroy the peace and dissolve the temporal interests of mankind would be cut off.—*Southern Intell.*

#### THANKSGIVING.

**HYMN FOR THANKSGIVING.**  
To Thee, Almighty Lord, we raise  
Our hearts and hands in prayer and praise;  
For all thy mercies plead and prove  
Thy word is true, that—God is love.

How many dangers, woes and fears  
Have pass'd; like dreams of other years;  
How many blessings from above,  
Sound, they fall, that—God is love.

That Pestilence, whose venom'd breath  
Infused the very life of death.  
The voice of Mercy bade—remove,  
And thus proclaimed—that—God is love.

The beautiful products of the soil,  
The rich reward of honest toil,  
To praise the Lord our tongues shall move,  
For these attest that—God is love.

Freedom's golden gifts extends  
To us, her faithful chosen friends;  
The breeze of Health waves every grove,  
And gently whispers—God is love.

Surene her light around us pour;  
Religion triumphs—Faith adores;  
While Peace, the heavenly turtle-dove,  
Coos in soft strains, that—God is love.

But brighter attestations shine,  
Recorded in the Book Divine—  
The Saviors' mission from above  
Seals the great truth, that—God is love.

As Thursday next is appointed for the celebration of this festival, so interesting to the sons of the pilgrim, we have selected from the files of our correspondents' communications, the following appropriate article on the subject. It is full of associations of the tenderest nature, and will be read with delight, by all who can feel the justness, with which the writer has pictured the rational enjoyments of Thanksgiving day.

The Almighty deserves the praise of his creatures. The flower pays its worship in fragrant exhalation, and the lark when he carols at the gate of heaven, in praise of their glorious Maker. The sun burns incense daily, and the virgin stars keep nightly vigils; the mysterious anthem of the forest proclaims its devotion, and the sea declares its obedience as it murmurs in repose. Every moment of time bears an errand of mercy, and should not be allowed to pass without an acknowledgement of gratitude.

"Ye chiefs, for whom the whole creation smiles,  
Crown the great hymn."

"ON EARTH PEACE—GOOD WILL TOWARDS MEN."

#### ZION'S HERALD.

WEDNESDAY, NOVEMBER 23, 1825.



ANOTHER PREMIUM OFFERED.

A benevolent gentleman has authorized the publisher of Zion's Herald to offer a premium of Ten Dollars for the best Address or Sermon, for Seamen and Masters of vessels, designed to be attached to a book of directions for a medicine chest.

The address, as far as may be, should be couched in seaman's language, and not exceed ten pages duodecimo.

Communications on the subject (post paid) may be addressed to the Rev. Solomon Sias, of Boston, previous to the first of February next.

And three clergymen, of the Methodist, Baptist and Congregational orders, will be appointed to judge of their respective merits, and to award the premium.

#### REVIVALS.

*Extract of a letter from a preacher in Missouri, to the publisher.*—Our rides are long, our roads rough, and our congregations small. But still we are happy to believe and feel that God is with us in these ends of the earth. In many parts of our charge he has given us seals to our ministry. The most of our preaching places have been visited by God's grace; and several who were our most inveterate enemies, have turned to the Lord and found mercy.

Several of our societies have been greatly augmented; and in one place, where till recently the sound of preaching and of prayer was seldom or never heard, there are now 15 converts and 33 in society.

This festival is also the source of much good influence distinct from the present pleasures of a holiday.

As a memorial of the piety and gratitude of our venerable forefathers, it teaches us to revere our ancestry and appreciate our inheritance. Its long, unbroke custom preserves and strengthens the sentiment of our kindred to generations, who have slept the sleep of ages—a continuity, which like an electric chain conducts to our hearts a thrill of awe and veneration from the tombs of the pilgrim.

It leads back our thoughts through the dusky shadows of two hundred years to that primitive altar, which was encircled by the solemn forms of those holy men, who first taught that then inhospitable wilderness to echo the praises of the Most High. Here we inspect the rude elements of an empire, whose foundations were consecrated by the solemnities of religious thanksgivings, and whose subsequent growth, under a blessing then invoked, has spread verdant fields and smiling cities and cultivated society over a dreary and trackless forest, where no sound, save the howlings of its own wild tribes, had been heard for ages.

But, if this is a fit season for grateful retrospective, surely the glow of gratitude will not be checked by a survey of our present happy pre-eminence as a nation. Where, on the map of the globe, can the eye fix upon a region, so rich in the gifts of nature, so fitted to the abode of civil freedom; so fraught with the means of happiness, and blest in the possession of it!

Here an opulent soil yields harvests of unfailing abundance; commerce pours into our coffers the treasures of every clime, and benign skies throw over us a broad shield of health. Here philanthropy has reared edifices of charity on every side, and the bounty of heaven flows through a thousand channels to shelter and console the victims of misfortune.

Learning sheds an equal and diffusive radiance, and beckons her humble votaries to come and drink freely at her fountain. Civil government stands firm on the basis of equal rights, a proud and monumental exception to the maxim, which has grown out of the epistles of fallen republics. Our political institutions exhibit a moral grandeur, for which we look in vain among the decaying and delusive empires of the old world; and they are invigorated by a spirit, which will render the independence of our country, unless it falls by the hands of suicide, as durable as the everlasting rocks of her shores.

And as the last, best boon of a free country—that for which our sires brav'd all the horrors of expatriation and exile—religion is here disenthralled from the fiery spirit of bigotry, which so long fed the flames of persecution, and so often quenched them with the blood of martyrs.

Breathing the free air of our happy institutions, she yet sometimes hears the angry tones of anathema and denunciation, they are but the feeble and dying echoes of a thunder, which could once rend the Christian firmament, but whose bolt has long since been spent.

Here she safely repose on the revelations of her own blest volume, while intolerance and bigotry are melting away in their light, while arrogant creeds are yielding to a better inspiration, and unkind canons relaxing their grasp upon the consciences of men.

Reason has now become her firm and faithful ally; learning ministers at her altars, and piety lays its trophies at her feet: thus inspiring and the hope, that new triumphs will here await her cause, till the land of her former pilgrimage shall become the theatre of her millennial glory.

Let it not then, be forgotten in our most grateful devotions, that *religious toleration* is the exalted and crowning distinction of our land; that "with the tree of liberty," it was planted by the hand of our fathers in the darkest hour of their exile; that it is now a seminal principle in our constitution, and the paramount care of our laws. And as its roots have struck deep in the elements of our government, and still deeper in the hearts of the people, we trust it will be

#### NOTICES.

The annual meeting of the Young Men's Missionary Society, for the election of officers, for the ensuing year, will be held at the vestry of the chapel in Bromfield Lane, on Thanksgiving day, (24th instant,) at 3 o'clock, P. M. Per order,

BENJ. F. NUTTING, Secy.

The annual meeting of the Trustees of the Maine Wesleyan Seminary will be held at Elihu Robinson's, Readfield, the last Wednesday of December next, at 9 o'clock A. M. Punctual attendance is requested.

JAMES WILLIAMS, Secy.

#### MISSIONARY MEETING.

The second anniversary of the Young Men's Missionary Society, will be publicly celebrated at the Methodist chapel in Bromfield Lane, on the evening of Thanksgiving day. The Report of the Board of Managers will be read, and a number of addresses made; after which a collection will be taken. The services will commence at 6 o'clock.

#### CAMP-MEETING AT STILLWATER, N. Y.

Plainfield, Nov. 14th, 1825.

TO THE PUBLISHER OF ZION'S HERALD.

Dear Brother,—As there has been nothing mentioned in your paper respecting a Camp-meeting held in Stillwater, N. Y., I would, for the encouragement of my brethren, and the cause in general, give you a short account of the same. The meeting commenced on Monday, Sept. 5, under favorable auspices. Preachers and people came up with a confident expectation that the Lord would be gracious to them. The consecrating sermon was delivered by an old veteran of the Cross; after which, prayer-meetings were formed, which began, I think, with more zeal and spirit than any I ever attended before. A number of our brethren who had attended a Camp-meeting only the week before in another district, came full of faith and the Holy Spirit. They began in the spirit, and soon the sacred fire was caught by the other brethren, which flamed with inextinguishable lustre and great power. The first day there were eighty tents pitched, and the number was afterwards increased to one hundred and twenty-eight. The work immediately commenced and progressed. We had preaching from the stand as is usual at such meetings. On Wednesday it was thought there were upwards of five thousand people present. It was a day of God's power, and the people heard with attention and candor. The prayer meetings were attended with power and great glory; the work went on gloriously—the Lord made bare his arm in the camp of Israel; souls were converted, backsliders reclaimed, believers quickened. In a word, a shower of divine grace was copiously poured down upon us. The number that experienced the pardoning mercy of God, as near as could be ascertained, was between eighty and ninety. What hath God wrought! So many souls plucked as brands from the burning! Glory to God in the highest, peace on earth, and good will towards men.

Friday morning we were collected around the stand for the last time, while many appeared to feel as if they were going from that to judgment. An aged father in the gospel addressed the congregation in a meek and apostolic manner. With a heart overflowing with joy and gratitude he recapitulated what the Lord had done since he became acquainted and preached in that place. His contemporaries expressed the same feelings of gratitude, while tears flowed from almost every eye. The preachers generally were filled with love to God and their fellow creatures; they expressed their fulness of joy, and a more triumphant spirit I never witnessed. The Lord has done great things for us, whereof we are glad. Let opposers reproach the institution, and all that attend it, and it does not lessen its value in the least, in the minds of a true Methodist, when he sees so many blessed in the use of such means of grace.

With a few exceptions, there was but little disturbance or improper conduct; we enjoyed peace and harmony. The flowing tear, attested the sincerity of the penitent, while the earnest cries and groans of the awakened and the triumphant shouts and hallelujahs of the redeemed of the Lord were heard on every side. To say all in a word, the God of Israel was with us.

There are some flattering prospects at present on this circuit. My congregations are attentive and full; they hear with candor, and I hope will increase up the word unto eternal life.

Your fellow laborer in the gospel of Jesus,  
GILES CAMPBELL.

FOR ZION'S HERALD.

DEDICATION OF THE WESLEYAN ACADEMY.

MR. BADGER,

Yesterday I attended the dedication of the Wesleyan Academy, in Wilbraham, where a very appropriate address was delivered by the Rev. Wilbur Fisk; in which he noticed the principles of education contained in the following propositions, viz: "The course of education should be such as to produce habits of intellectual labor and close thinking; it should be such as to discipline the mind to a love and practice of method as to secure bodily health—as to habituate the body, and familiarize the mind to active bodily exertion; and above all, it should be such as to guard the morals and lead to virtue and religion."

Having treated these points in a very clear, and, as I think, able manner, considering the limits to which such performances are naturally confined, he concluded by giving a concise view of some of the leading objects, the founders of the institution contemplate in its establishment.

A very appropriate and comprehensive prayer was then made by the Rev. Alexander McLane, after which, a handsome contribution was taken for the purpose of increasing the library.

The building was finely illuminated in the evening by the liberality of the citizens of the place.

It is really to be hoped, the address will not be lost; but that it will receive a publication, as it undoubtedly is capable of affording both amusement and instruction to those who take an interest in such subjects.

The day was extremely fine, the audience respectable, and quite numerous for such an occasion. These circumstances, united with the performances, and heightened in their effects by the consideration, that it was the commencement of the operations of an infant institution, but under such auspices as seemed to insure a promise, that it would at some future day, arise to a good degree of eminence, diffusing blessings on a portion of the youth of "times to come," produced feelings in my mind which partook of a degree of enthusiasm. And why should not such scenes affect us, since every seat of learning, from the humble school of the village to the august university, is intimately connected, not only with the literary character of our country, but with something which lies still nearer our hearts, viz. our happy government? And why should we not feel a peculiar reverence and delight, even when we pass them, from the contemplation of their value, in entering so largely into the foundation which supports its mighty pillars?

Yours, &c. A SPECTATOR.  
Wilbraham, November 9, 1825.

MR. BADGER,

The notice which I gave through the Herald, a short time since, relative to the opening of the academy at Wilbraham, mentioned that a female teacher would not be employed at present. From this a query has arisen with some, whether female scholars are to be admitted into the school. Permit me now to add, that they will be admitted as readily as the other sex.

T. MERRITT.

Boston, November 19, 1825.

RELIGIOUS INSTRUCTION OF THE POOR.

The Ninth Anniversary of the "Boston Society for the Religious and Moral Instruction of the Poor," was celebrated at the Old South Meeting-house, on Wednesday evening last. Sermon by the Rev. Brown Emerson, of Salem, from Mark xiv. 7: *Ye have the poor with you always, and whosoever ye will, may do them good.* Collection at

# SCIENCE, DOMESTIC ECONOMY, AND GENERAL INTELLIGENCE.

Fairfield, (Me.) Oct. 31, 1825.

to the EDITOR of SION'S HERALD.  
Dear Brother.—We have lately held our Quarterly Meeting on this circuit. We had a good time; and at the close of the exercises, six persons came forward to be prayed for.

The subject of Camp-meeting was brought into the Quarterly Meeting Conference, and the following resolutions were passed.

Whereas Camp-meetings have been the means of doing much good in many parts of our country, to the south and west, for a considerable number of years past, and more recently in these northern regions; it seems, therefore, to be our unquestionable duty to con-

tinue them; but, if it be our duty to continue them, it seems highly proper (to say the least), that we should make suitable preparations for our accommodation while at them; and especially by providing suitable tents.

Wherefore, Resolved, 1st, That we do earnestly recommend it to our brethren and friends on Fair-Circuit, to provide suitable number of good tents, (at least four,) against another season of Camp-meetings shall arrive; and that we will use our individual influence for that purpose.

Resolved, 2d, That we recommend to all members who are heads of families, to consider the question most seriously, whether it is not their duty to take (as far as practicable,) the nonprofessing part of their families with them to the Camp-meetings from year to year, in hopes that they may find the pearl of great

Resolved, 3d, That in order to call the attention of others to the subjects embraced in the preceding resolutions, we wish to have the document published in charge, to send on a copy to the editor of that paper.

Done in the Quarterly Meeting Conference of Fairfield Circuit, Maine, Oct. 8th, 1825.

EELEAZER WELLS, P. Elder.

## Noble Act of Christian Benevolence.

A gentleman, who has requested his name to be kept profoundly secret, has offered to the Home Missionary Society of England, the sum of one thousand guineas, provided the Society will give fifty guineas for the first year, for each of the first twenty populous towns or cities in which organized operations shall be commenced for the religious instruction of the poor, on the plan of the Society recently formed at Albion Chapel for London; he wishes, where practicable, that tent-preaching should form part of the plan. The operations of each Committee to be subject to the approbation of the committee of the Home Missionary Society. The gentleman hopes that the Society will recover the amount thus advanced by the aid of the Christian public, and in that case he will beator the 1000 guineas for its general purposes. The recent donation to the Society of five hundred pounds by an anonymous friend, has provoked him to make this kind and liberal proposal.—*London Home Missionary Magazine.*

## GENERAL INTELLIGENCE.

**Incendiaries.** Within a few evenings attempts have been made to set fire in various parts of the city. On Tuesday night, last week, we understand, a brand was thrown into the stable of the Indian Queen tavern, but fortunately discovered before it had communicated to the hay. Matches and other combustible materials were likewise found under a shed in Morton Place on the same evening.

On Saturday morning about 2 o'clock, the door of the Counting Room of the Courier Printing Office, (on the second floor) in Congress street, was discovered to be in flames, which was fortunately extinguished before much injury was done. The fire was observed from the Sentinel Office, on the opposite side of the street, and the discovery saved the city from another conflagration. The attempt was evidently malicious. The door of the Counting Room has a box attached to it inside, for the reception of communications, to which access might be had on the outside through an aperture cut in the panel. A lighted coal or some other combustible was probably thrown into the box from the entry—and the panel and box, in the Counting Room, were in flames when the fire was first noticed.

A very unfortunate accident occurred on Saturday morning, about 9 o'clock, in the family of Mr. Hugh R. Kendall, baker, in Water-street. His son, a lad of about 15 years of age, had loaded a pistol, with pieces of lead, for killing rats, which infested the premises. Taking it into his hands for the purpose of examining it, and showing it to a favorite little sister, it being a new purchase, and without recollecting it was loaded, he pulled the trigger, and the pistol was suddenly discharged. The contents thereof tore away the left side of her face, which was laid entirely open, and her life is despaired of. She is about eight years of age. The young man is extremely afflicted with the dismal occurrence.—*Evening Gazette.*

## LAFAYETTE.

An extract of a letter from an officer of the Brandywine, published in the Baltimore Patriot, gives the following interesting particulars of the meeting of General Lafayette with his family, and his separation from the vessel which had the honor to bear him from our shores:

"We sent a boat on shore to inform the American Consul of our arrival, and for him to send a steam-boat to land the General. A boat was sent off from the shore to let us know the steam boat would be alongside by 9 o'clock with all the General's family. We immediately commenced getting ship in order for their reception. They came off at the time appointed, and were hoisted in by a chair suspended from the main yard arm of the ship. The General stood in the gangway with both arms opened ready to receive them, and his son in the cabin to receive them there—such joyful embracing I never saw. A salute was fired of 17 guns. They all left the ship in two hours. Midshipman Porter had the honor of setting the ladies on board the steam boat, and I the General and Commissary, who is to accompany him to Paris. After they all left the ship another salute was fired of 17 guns, and the men cheered the General: we then made all sail for Gibraltar. The end of the first 24 hours it came on to blow a very heavy gale; and being near to a lee shore we were obliged to get a pilot and put into Cowes."

The Augusta Chronicle gives the following information relative to Mr. Washington, agent of the Greek Committee, whose name has been recently introduced to the public, as participating in the protest against the late act of the Greeks soliciting the protection of England:

A London paper mentions that William Washington, a nephew of Gen. George Washington, had gone from Hydra to Napoli di Romania, to enter the Greek service. We presume he is the Lieut. Washington of the United States' Army, who was stationed at this place twelve months ago at the arsenal near this place—whence he left for Old Point Comfort, and afterwards, as we were informed, went to Greece. If he is the same gentleman, we have no hesitation in declaring, that the Greeks are highly fortunate in possessing such a partisan.

The Circuit Court of the United States for Rhode Island district commenced term at Providence on Tuesday last, Judge Story presiding. In a case of Edward Dextor and wife, against the editor of the Beacon, for a libel, the jury returned a verdict of \$300.

## HINT TO FARMERS.

As soon as a sufficient quantity of snow has fallen, it will be expedient to lose no time in cutting and drawing your fire wood. Nothing more deranges all the operations of a correct cultivator than to be under the necessity of tacking his team in summer, perhaps in the hurry of haying or harvesting, to draw a little wood in order to "keep the pot boiling." It is almost as necessary to provide wood in winter for summer's use, as it is to provide meat, vegetables, hay, &c. for summer for winter's use. The farmer, who permits the business of one season to interfere with another will soon find himself running behind hand with regard to property; besides his affairs being always "at sixes and sevens" and "every thing at loose ends," he will always be stretched on the tenter-hooks of anxiety, and instead of enjoying life, he will, as it were, run the gauntlet of existence, continually harassed and buffeted by adverse circumstances.

It was formerly the custom, and it may be still the fashion, with some who think they are paragons of prudence, to traverse every part of their wood lots, cutting roads in all directions, as thick as (comparatively speaking) as the marks on a chess board, with a view of facilitating the transportation to that country of the free colored people of the United States timber or fuel. But in this way we believe it generally happens that much more damage is done, to the young growth of wood than the value of the saving by selecting old and decayed trees. The following article, written by one of our most able agriculturists, and published under the head "Wood Land," in the last edition of Deane's New England Farmer, will corroborate our ideas on this subject, and well merits the attention of every friend to rural economy.

"The practice of the populous nations of Europe, whose forests have been cut off centuries ago, and who are compelled to resort to measures of the strictest economy, to supply themselves with fuel, ought to have great weight with us. France, in an especial manner, ought to be looked to for wise laws on this subject. Her vast and thickly settled population, her poverty in mineral coal, the eminence which she has attained on all economic arts, entitles her to great respect. It is the practice of the French people not to cut off their wood, often than once in twenty or twenty-five years; and by law, when they are cut over, the owner is obliged to cut the whole smooth, with the exception of a very few trees, which the officers of the government had marked to be spared for a larger growth. Without giving any opinion, as to the propriety of the direct interference of the government on such a topic, we should say that the example proves that in the opinion of the French scientific and practical men, it is expedient when wood lands are cut, that they should be cut smooth, in order that the new growth might start altogether, not overshadowed by trees of a larger growth. We have no opinion of cutting down trees in a scattering manner, as they appear to fail, and still less of planting sycamores in thinner spots of the forest. The growth thus produced must remain for ever feeble.—*N. E. Farmer.*

**Extraordinary.**—On the 6th inst. the Rev. Dr. Daniel, of Ipswich, delivered a discourse on the 60th anniversary of his ordination, a copy of which has been requested for the press. This venerable divine is in his 83d year, and graduated at Cambridge, in 1760.

**Legal Decision.**—At the late law term of the Supreme Court, held in Worcester, a principle was established which seems to be somewhat novel in jurisprudence. The Court decided, that where a parent allows a child to contract for wages, and does not interfere to claim them, he forfeits his right to recover what may have been paid to the child, and cannot maintain an action for what may be subsequently earned.

**New Material for Paper.**—The London Journal of Arts and Sciences mentions a discovery made in France of a material to substitute for rags in the manufacture of paper. It is converted into pulp without the aid of machinery, and is so cheap that its whole cost, including preparation, will not exceed sixpence per pound.

**Effects of swallowing Needles.**—The following interesting case, which has been communicated by a friend, shows the danger of swallowing needles and pins; an accident which frequently occurs among females, and which is too often thought of but little importance.

A female of this city, over fifty years of age, not many months since became indisposed, and applied to a physician. On examination, it was found that the liver was enormously enlarged and very hard, insomuch that it occupied a great part of the abdomen, and could be easily felt extending beyond its natural situation. The woman at length became dropical, and died a few days since, apparently of diseased liver and its consequences. On examination after death, the liver was found very much enlarged and indurated. On cutting into it, a common sized sewing needle was found included in its substance, and covered with a thick crust of rust. This was removed, and is now in the possession of the attending physician.

There can be but little doubt that the disease, in this case, was produced wholly by the irritation of the needle, which had probably been swallowed through the time and circumstances of the accident are not fully known.

An accident, similar to the preceding, occurred in this city about two years since.

A little girl, six or eight years old, was attacked with a severe cough and difficult breathing. At length the fever came on, and in a few weeks she became exceedingly reduced, and her dissolution seemed rapidly approaching, when during a violent paroxysm of coughing, she threw up from the throat a piece of slate pencil, of nearly an inch in length, which had been lodged in the larynx, or windpipe, for several months. The cough, difficult breathing, and fever, immediately subsided, and she has since enjoyed perfect freedom from those complaints. At the time the pencil was coughed up, it was recollected that it was swallowed while at school, several months before.—*Washington Star.*

**Remedies for hunger and thirst.**—That smoking tobacco gives relief to habitual pains of the stomach which arise from the irritation of the gastric secretions, is well known. The like effect is sometimes produced by increasing the flow of saliva. Dr. Percival relates the case of a gentleman, who used to masturbate for the purpose of examining it, and showing it to a favorite little sister, it being a new purchase, and without recollecting it was loaded, he pulled the trigger, and the pistol was suddenly discharged. The contents thereof tore away the left side of her face, which was laid entirely open, and her life is despaired of. She is about eight years of age. The young man is extremely afflicted with the dismal occurrence.—*Evening Gazette.*

**Steam Horse.**—The first trial of a locomotive steam engine was made on the Stockton and Darlington Railway, on the 27th of September, in the presence of an immense number of spectators. The whole length of the rail road is twenty-five miles. The procession set out from Bruntsell and proceeded thence to Stockton, twenty and a half miles. It consisted, 1st, of the locomotive engine—2d, the tender with coal and water—3d, five wagons loaded with coal, one with flour, and one with engineers, surveyors, &c.—4th, the company's coach Experiment, fitted up so that the passengers may sit on two long seats facing each other, and containing sixteen or eighteen inside passengers. In this coach were the committee and other proprietors—5th, six wagons with strangers—6th, four wagons with workmen and others—7th, six wagons laden with coal. These were all attached to the locomotive engine, and were set in motion by it. They stopped at Darlington, when it was found that there were on the several wagons, part of which were filled with coal, 553 persons. After a short delay at Darlington, where the engine was replenished, and the load differently arranged, they proceeded to Stockton, a part of the way at the rate of fifteen, or sixteen miles an hour, and entered that town with nearly 700 persons in and upon the wagons attached to the locomotive engines, six of which were loaded with coal, and who had been active in apprehending them.—*Gazette.*

**Portraits of the Presidents.**—Messrs. Doggett, of this city, have received from France, *Lithographic Plates*, of the fine portraits of the five Presidents of the United States, from the pencil of Stuart; and which adorned the residence of the Nation's guest during his visit to this city. We learn that the plates are most excellent samples of the skill of the first of the French artists; and that with the plates M. D. have received a press to strike off the impressions, and a French pressman to conduct the work.

**The Lion.**—A Paris Paper gives the following account of an incident which lately took place at the Jardin Planté:—A man had introduced himself into the interior of the menagerie. The keeper perceiving him, ran towards him, to make him go out; but at the same time the lion Atlas, whose cage was not well closed, raised the grates abruptly, and left his cage. The keeper cried immediately to the imprudent man, "place yourself against the wall, and keep still, or you are lost!" It is well known that it is necessary to show firmness and courage before the king of animals. The man obeyed, the keeper followed his example. The lion walked forward and approached first the keeper, but he recollected the friend who brought him his food, caressed him in an affectionate manner, and passed on to the stranger. Arrived before him, the eyes of the animal sparkled, he raised his enormous paws, and placed them on the man's shoulders. For some moments the lion remained in that position; he scrupulously examined the man who already thought himself his victim, snatched him from head to foot, and afterwards returned melancholy to his cage. The grates were immediately shut. But the stranger has not yet recovered from his fright—his life is despaired of.

**Candle Wick.**—We have seen it stated, on the authority of a German paper, that at Vienna, both tallow and wax candles are now made with wicks of straw, that they burn ten hours, and neither smell, smoke, nor run down. Whether they give as brilliant a light as cotton wicks, or not, the account does

**New Brunswick.**—Sir Howard Douglas, Lt. Governor of New Brunswick, on the 24th ult. left Fredericksburg for Miramichi, to ascertain whether the means provided for the relief of the sufferers were sufficient, and to superintend the application of the aid furnished. Before leaving the capital he called a second meeting of the inhabitants, and made a speech, in which he stated the measures which had been adopted for succouring the distress occasioned by the fires, not only on the Miramichi, but on the Oromocto, and the Bouchigonish. The Governor remitted 2000. from the treasury of the province, and 500. from himself, to Miramichi, and sent an agent to Quebec, with an order for 1000 barrels of flour, 500 barrels of pork, blankets and clothing to the amount of 6000., to be paid for from the provincial treasury. There was a subscription at St. Andrews, of 500. 80¢. at St. George, 350 at Eastport, and 1170 at Montreal.

**Virginia.**—The name Virginia was originally given to the whole extent of country which now composes the thirteen old States. It was bestowed by Sir Walter Raleigh, who was a member of the Seaman's cause, which he attempted to colonize in honor of Queen Elizabeth, who was reputed to be a virgin Queen. The first effectual settlement made within the limits of the present State, took place in April, 1607; and this was the first permanent settlement effected by the English in North America. The colony at James Town experienced great hardships, and it was owing to the great exertions and talents of Capt. John Smith, one of the most distinguished persons connected with the early history of the country, that the colony was preserved. The incident which occurred in relation to Pocahontas, the celebrated daughter of the principal Indian Chief, Powhatan, has given to the life of Capt. Smith, the attractions of romance. While on an exploring journey, in search of provisions, he was taken prisoner by a large party of Indians, who determined to put him to death. His head was placed upon a stone, and the savages were about to beat out his brains with clubs, when Pocahontas, after vain imploring mercy for him, rushed forward, and, resting her head upon that of the captive, and clasping his body in her arms, appeared determined to share his fate. The Indians relented, and soon afterwards permitted Smith to return home. Two years afterwards, when the Indians had plotted the destruction of the colony, Pocahontas, faithful to the attachments she had formed, disclosed the plan to the English, and the Indians, finding them on their guard, abandoned the project.—*N. Y. Chronicle.*

**Missionaries.**—We have lately conversed with an intelligent master of a ship who has been many voyages to the Pacific, and lived at different times, for several months at a time, at the Sandwich Islands, and were highly gratified with his account of the progress of the missionary exertions in that region. He states that most of the chiefs can read and write—that orators are sent in writing from one chief to another, and perfectly understood; that the children could spell and read in their own language from the instruction of the missionaries; and that a general change of manners and morals much for the better was taking place in all the islands. This is a proud memorial for the friends of missions.

Mr. Bingham and his associates at the Sandwich Islands have conducted with so much good sense and discretion that they deserve the approbation of the wise and good in every part of the world.—*Post Gazette.*

**Forgeries.**—A fellow who goes by the name of Joseph Crawford, who kept a shoe store in the Bowery, has been detected in forging the name of a respectable and wealthy merchant of this city, as an endorser on his notes of hand, and by that means defrauded 3 of our banks to a considerable amount. We understand the Grand Jury have found bills against him, but he has made his escape, and has hitherto eluded all attempts to trace him. He is said to be about fifty-five years of age.—*N. Y. Eve. Post.*

Two young men from New Jersey, were found dead on New York, on Sunday last, on board an oyster sloop. They kindled a charcoal fire in a portable furnace, and shut themselves up in a small cabin, where they suffocated. Let this be a warning to others, never to sleep in a room with burning charcoal.

The drinking of spirituous liquors has been prohibited, in one of the islands of Owhyee, under the penalty of five hogs; the chiefs, who are the law makers, no doubt, having discovered that the excessive use of strong drink, assimilated men to hogs, and have conceived of so appropriate a penalty.

A pocket book containing 1500 dollars in United States Bank notes, was cut out of the pocket of a young man at the Philadelphia Circus, on Saturday night. The young man was from Tennessee.

Mr. David M. Reese mentions in an essay of late date, that the exercise of sawing wood has under the enlightened direction of the professor of Anatomy in the University of Maryland, produced astonishing effects in restoring the health of persons emaciated by pulmonary diseases.

A sale at auction of flour, flaxseed, wheat, peas, chairs, domestic flannels, stone ware, an elegant straw hat, two wolves, a fox, and four rackets, all brought down the canal from the western part of New York, took place at the Tontine Coffee House, in the city of New York, on Thursday last, and brought good prices.

**Fishing.**—On the Great Bank of Newfoundland, the following ingenious mode of catching fish is said to be practised. A strong line is passed under the bottom of the vessel, and being brought over the deck, goes round a vertical wheel, to which it is so fastened, that by turning the wheel with a crank, like a grindstone, the line is made to revolve. To this line hooks are fastened at regular distances.—The bait is put on the hooks, on one side of the vessel, and the fish are taken off at the other, the line being kept in motion by the turning of the wheel.

**Premium Essay.**—Some time since a premium was offered through the New York Observer, for the best essay on the Sabbath, merely as a civil institution. Twenty-four different essays were received on the subject, which in the words of the committee appointed to examine and decide upon them, "generally bear honorable testimony to the talents, and learning of the writers." The premium, (\$50,) was awarded to William Jay, Esq. Westchester Co. (N. Y.)

**A culprit by the name of Allen.**—A culprit by the name of Allen, sentenced to the New Hampshire State Prison for fifteen years, was shot by one of the guard on Saturday. Determined to escape, he raised a plank, mounted the wall, and was fired upon by the guard, after being duly warned. He fell back to the ground and refused to discover his wound. On examination, however, it is believed he may recover.

**Newspapers in Great Britain.**—The following statement respecting the number of newspapers circulated in Great Britain, is from a speech delivered in the British House of Commons by Lord John Russell.

"There were not less than 23,600,000 newspapers sold in the country in the last year; of these the daily London newspapers sold about 11,000,000, the country papers above 7,000,000, and the weekly papers above 2,000,000."

**Providence and Albany.**—A new census has recently been taken in each of these places. They are about of equal size, and have both advanced rapidly, and with nearly an equal pace, the difference being a trifling favor of Providence.—That place contained 11,767 inhabitants in 1820, and 323 in 1825. Increase in 5 years, 3,556. Albany contained 12,630 inhabitants in 1820, and 15,974 in 1825. Increase 3,344.—*Wor. Spy.*

**MARRIED.**—In this city, Capt. Aaron H. Crockett, to Mrs. Persis Little. Mr. Joshua Horro, to Miss Caroline Gillard. Mr. Ira Saville, to Miss Mary Bates. Mr. Joseph Clark, formerly of Philadelphia, to Mrs. Catherine M. Cheever. Mr. Henry Plimpton, to Miss Elvira Smith. Mr. William H. Howard, to Miss Mary Willett. Mr. Ira Miller, of Charlestown, to Miss Mary Ann Gelland.

In Springfield, Mr. Henry Adams, to Miss Frances Blissa. In Middlebury, Con. Mr. Josiah R. Hall, to Miss Caroline M. Wilmet. In New York city, Rev. Dr. Lyell, to Miss Mary Bennett.



I watched beside his bed. He never slept—  
Was nothing more than slumbering; and those  
Were intervals of short repose, so short,  
That wearied nature seemed to realize  
No positive relief; for when across  
His giddy brain the grateful moment stole,  
In dreams of bliss, before his raving eyes,  
The pleasing images of home (for he  
Was far away) in all their loveliness.  
Appeared; its fondest recollections, charms,  
Endearments, all before him passed; and then  
He'd start, and fetch the deep drawn sigh, and call  
For those he loved, his mother, sister, who  
Alas for him, knew not his sufferings.  
And thus, from hour to hour, dull time dragged slow  
And weary along. But none of all  
His visions fair, with disappointment keen,  
Seemed half so deeply fraught as this—So near  
To that loved spot, where passed his youthful days  
In all the innocence of rustic worth.  
Had only thought himself, that he could from  
The cottage chimney top<sup>th</sup> ascending smoke  
Now plainly see. With hurried step, as he  
Advanced, the murmur of the rugged brook  
Came sweetly stealing on his listening ear,  
And brought to mind the scenes of other days.  
Now turned a flexion of the winding road,  
The cottage burst upon his ravished sight,  
A sight to him the dearest, loveliest, earth  
Could yield. He met, embraced, and wept for joy  
With all—Near the paternal cot, beneath  
A stately elm, whose wide-extended boughs  
And contact branches screened the noon-tide sun,  
A pure and limpid spring there was, where oft  
At summer's noon the daked his raging thirst.  
Thither his sea-devouring appetite  
(For he was burned with fever's drought) impelled  
His steps. Arrived—he stood—one moment stood,  
And gazed with rapture inexpressible  
Upon its gently bubbling surface. Ah! those  
Who've felt a fever's first best known, and they  
Can tell how grateful to the taste, how relishing  
Is nature's purest, sweetest drink.—He fell  
Upon his knees, and spreading out his hands—  
Quick as electric flash the vision vanished:  
For when he put them forth they found no rest.  
Then all imagination's schemes of "wild  
And strange delight," were in a moment changed  
To bitter draughts of real misery.  
I knew it by his groan and rattling tongue.—  
To languish on a bed of sickness, far  
From those we love; to wear the weary hours  
Away in sorrow and despondency,  
In loneliness and cold neglect, with none  
To smooth the pillow for our aching head—  
Oh! there is one in all the catalogue  
Of Heaven's righteous chastisements, which we  
Could not more patiently endure, at which  
Our sensibilities most readily  
Shrank back.—

"Foul monster Sin!  
Greatest and first of evils!—But for thee,  
Sickness had never been!—Where'er thou'rt known,  
Thy pausing hand, deep fraught with anguish, pain,  
Famine and pestilence, disorders fair  
Creation's beauty with its'ring touch.  
"Oh! where shall fancy find a proper name  
To call thee by?" But boast not, hateful fiend!  
Thou will not overwretched mortals reign  
For ever. Arm'd with the panoply divine,  
Th' intrepid heralds of the sacred cross  
Are daily lessening thy lavish power.  
The mighty Son of God hath conquered thee,  
And death, and hell; and all who put their trust  
In Him shall do the same; and find prepared  
A bright and blissful mansion in the skies,  
Where sickness, pain, and grief can never come:  
And where their merciful Deliverer  
Shall wipe away all tears from every eye.

WILLIAM.

"Birstall, 1813.

"MY DEAR BROTHER,—I waited for a letter from you, and received it at length with much pleasure. I am more than ever convinced of the great advantage we receive from entire sanctification. It preserves the soul in rest, in the midst of all the storms of life. It gives such satisfaction in every station, so much approves of the order of God, has such proper lookout for his glory, a full deliverance from self, and such a strong desire for the good of our neighbors in every way. The world is gone, we live above, yea, we 'dwell in God, and God in us.' We can speak when we will, and be silent at our pleasure. Such victory is gained, such salvation is accomplished! We are nothing and feel it; and we can do nothing without God; hence we give him all the praise of every good thought and action.

"Keep yourself in the love of God; I have known several who have received it, and some who have lost it. We need not lose it. We may stand, for God is able to keep us for ever. Live in it, talk about it, preach it, and enforce it with patience, with all kindness;—and if you do this, hell, the world, and numbers amongst the Methodists, yes some leaders, if not preachers, will in some artful way seek to hinder your success. But what are you to do in your station? 'Pray without ceasing.' Be led 'like a lamb to the slaughter; be dumb, not opening your mouth.' At the same time never be moved, never give the least way. I have known several who were beaten from their practice. What did the late J. Brôwne say to me on this subject? He was handled in a strange manner, and by those who should have lifted up his hands. But there is a day of judgment! If there should be any thing extravagant in your manner, always be willing to acknowledge it; but take care that you are not unawares drawn from the life, and sink into the common mass of death."

"There never was a time when we preachers had greater need to tremble. And Satan's method now is, to keep us in the dark. Labor to show yourself approved as a preacher. I would labor, sometimes night and day, to have good sermons. But take care, that your end, in all your reading and study, be to *SAVE SOULS*. Keep this one end in view. There is too much labor now to be popular. It was said of one man at the Conference, that 'he labored for an hour to make the preachers and people think that he knew something.' O, poor labor! Are not numbers now thus laboring? I see them, and I see they do nothing. How shall such give an account to God? A man goes into a circuit with this view, 'I am determined I will make this circuit know I am somebody!' My Brother Stones, the salvation of souls, and if possible a soul brought to God in every day's labor, is of the greatest consequence.

"We shall be glad to see you whenever you can

come. Give my love to Mr. and Mrs. Jackson. I am yours, affectionately, WM. BRAMWELL.

In one of my tours through a village, I was arrived at the place I had to preach in, when I saw a young man sitting by the road side; I kindly invited him to come and hear a sermon—“No,” was the reply, I asked him the reason—“he answered with the greatest indifference, ‘he did not like sermons.’ I began to speak seriously to him; but I should only shock your feelings, were I to relate what passed. I told him that I never, in all my life, had witnessed such a hardened youth, and that seeing he would not come and hear a sermon, I would give him a short one where he was sitting. I then began by telling him his lost state by nature—the misery that attended such a condition—that there was a Saviour provided for sinners, even the chief, and that he invited such to come and rest on him for salvation; but if they refuse, how could they escape?—In conclusion, I entreated him, with all the pathos I was master of, to fly ere it were too late to that merciful Redeemer. In leaving him, I again asked for his attendance, with earnest desires that the Lord would bless what I had been saying. With a heavy heart I entered the place where I was to preach; but you may well imagine with what pleasure I saw the youth enter, and with his eyes fixed on me, from the beginning to the end of the sermon, he paid the greatest attention, and, if I mistake not, his hand was raised at one part of it to wipe off the falling tear. O, that the Lord may say, concerning him, ‘Is not this a brand plucked from the fire?’

It is common among parents in tolerable circumstances, after their daughters are let loose from the nursery, as it is called, to send them to some school, at a distance from parental care, and even to confine them there, after a certain age, provided that the said school be noted, by report, for the superiority of its tutors, in teaching dancing, music, painting, &c. while they pay little or no attention to the means by which their expanding minds may be imbued with the sound principles of morality and religion, the best and most certain protectors of female virtue. Indeed, we are sufficiently taught by experience, that by these, they may, in general, defend themselves against infidel opinions, and the wiles of the circumspective seducer, when no other weapons are at hand, or can be of any avail. For it is almost universally to be observed, that the first step taken by these villainous characters, to unhinge female chastity, is to undermine their religious and moral principles. If, therefore, these first of all earthly concerns be but slightly impressed upon their minds, they will, perhaps, with difficulty, escape the snare which has been so artfully laid for them: they will become the most abject and miserable wretches, through the remaining part of their lives, and at last become tenants of those foul regions of misery, where hope never comes, and where anguish and despair abide for ever. Upon their first being betrayed to leave the paths of virtue, they, for a short time, follow the deluding siren's voice, who speaks but to betray, and allure but to render wretched. The least deviation from the path of virtue, however, will surely, at no distant period, carry along with it own punishment.

The next day Jack felt desirous to learn to read also, and not knowing any other plan, he watched for the boy's return from school, and after some talk about books asked him to teach him to read, and offered him a marble for every letter he taught him. The boy consented, and Jack set about trying to win marbles enough to pay his little master, and being a good shot, he succeeded, though not without some pains. His teacher used to meet him every day for some time, and the little sweep soon began to spell words of one syllable. One day Jack came as before to the place where they used to meet, but did not find his teacher; he searched for him, and finding him busy at marbles, he waited till the game should be over. After a short time, to his great sorrow the boy called out, "Satty boy, I can't teach you any more, father and mother have both scolded me because you have dirtied my book with your black hands."

Poor Jack had not expected this, but was unwilling to be disappointed, and being very different from some idle children who are glad of any excuse to escape their lessons, he offered to pay two marbles for every lesson, and to wash his hands carefully every day. This was in vain, his teacher was either tired of the task, or afraid of being blamed about his book. All now seemed to be at an end, when Jack recollects that he had seen letters on the tombstones in the church-yard, and as these could not be hurt by his black fingers he mentioned this plan to the boys, and offered to go on paying any one who would teach him to read the words on the stones. The boys were struck with his anxiety to learn, and agreed that they would take it by turns to teach him, and immediately began. After continuing this method for some days, one of them offered to take him to a Sunday School; Jack readily agreed. The Superintendent was pleased with his anxiety to learn, and took pains to procure his instruction on week days also. He applied diligently, and soon was able to read and write; and what was far better, from the instruction he received, was brought to love the Bible and the truths it contained.

If any of your little readers feel tired of their lessons I hope they will think of the "Sweep and the Tombstones;" and I hope, also, that like him they will learn the best wisdom, "For the soul to be without knowledge is not good;" but it is of very little use to be able to read and write if they remain ignorant of Christ, or only repeat texts and chapters by rote.—"Incline thine ear unto wisdom, and apply thine heart to understanding; if thou seekest for her by her treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God."—*2. ii. 2, 4, 5.*

ANN G.

By the unhappy excesses of irregular pleasures in youth, how many amiable dispositions are corrupted or destroyed! How many rising capacities and powers are suppressed! How many flattering hopes of parents and friends are totally extinguished! Who but must drop a tear over human nature, when he beholds that morning, which arose so bright, overcast with such untimely darkness; that good humor, which once captivated all hearts, that vivacity which sparkled in every company, those abilities which were fitted for adorning the highest stations, all sacrificed at the shrine of low sensuality; and one who was formed for running the fair career of life in the midst of public esteem, cut off by his vices at the beginning of his course; or sink for the whole of it into insignificance and contempt! These, O sinful pleasure, are thy trophies! It is thus that co-operating with the foe of God and man, thou degrades human honor and blasphemest the opening prospects of human felicity!

Among the students of the British Universities, who have received gold prize medals, is one who has been blind from his birth. What encouragement is here to youth, who are blessed by the bounty of Heaven, with the possession of all their physical powers, to press forward to the goal of excellence. Shall one who has never seen the glorious sun, one whose mind was never furnished with one of the main avenues for the transmission of ideas, outstrip his more favored fellows in the race for literary fame? This should awaken hope in the bosom of every aspirant for honorable distinction, however parsimonious nature may have been in the bestowment of favors, and this hope will induce a perseverance that will not rest satisfied with a mediocrity in attainment.

There is nothing more common than to hear professors of religion coldly acknowledge themselves to be sinners, as if the mere verbal confession would supply the place of that godly sorrow for sin "which leadeth to repentance."

"We shall be glad to see you whenever you can

come. Give my love to Mr. and Mrs. Jackson. I am yours, affectionately, WM. BRAMWELL.

On coming out of a Sailor's Meeting, not long since, a conversation was entered into with a seaman who had attended. He expressed, in the strongest and most grateful manner, the joy he felt in the privilege allowed him of thus visiting a port where the gospel was preached to sailors. "It was the ship William," said he, "that brought me round." On being requested to explain himself, he answered, to the following effect:—"It brought me round from my evil ways. I was on board on Sabbath day, careless and unconcerned, more to have a lounge than to get any good-will to be bound, with an ardent prayer, commanding her to the hands of her faithful God and Saviour. She then closed her eyes, bowed down her head, and was soon strangled, and afterwards burnt to ashes—instead of this life, to get an immortal crown in heaven."

VERITE.

When a man of sense comes to marry, it is a companion whom he wants, and not an artist. It is not merely a creature who can paint, and play, and sing, and dance; it is a being who can comfort and console him; one who can reason and reflect, and feel, and judge, and discourse, and discriminate; one who can assist him his affairs, lighten his sorrows, purify his joys, strengthen his principles, and educate his children. Such is the woman who is fit for a wife, a mother, and the mistress of a family. A woman of the former description may occasionally figure in a drawing room, and attract the admiration of the company; but is entirely unfit for a helpmate to man, and to "train up a child in the way he should go."

EDUCATION OF FEMALES.

Some years ago you printed an account which I sent you, of two little sweeps. I now send you an anecdote about another of these poor boys. It is written down nearly as it was communicated to me.

Jack had been several years apprenticed to his master, and was almost twelve years old, but could not read. No person had ever taken any pains to teach him, and his master, though kind, was an ignorant man, and there was not a book in his house.

One day, as Jack was going along the street, he saw several school boys, about his own age, playing at marbles, and as he was very fond of the game he stopped to look at them. His attention was soon caught by something new to him, this was their books, ranged in a line by the side of a wall. He ventured to take hold of one, and was turning over the leaves, when the boy to whom it belonged came up, and angrily asked him what he was about. Jack took some marbles out of his pocket, and offered to give them to the boy who would let him look at the book till the game was over. The owner consented, and Jack turned over the leaves, but of course could not make out its contents. The game was ended, the boys dispersed; Jack returned the book, and asked the boy many questions about reading, and, for another marble, persuaded him to save some of his lessons before they parted.

The next day Jack felt desirous to learn to read also, and not knowing any other plan, he watched for the boy's return from school, and after some talk about books asked him to teach him to read, and offered him a marble for every letter he taught him.

The boy consented, and Jack set about trying to win marbles enough to pay his little master, and being a good shot, he succeeded, though not without some pains.

His teacher used to meet him every day for some time, and the little sweep soon began to spell words of one syllable. One day Jack came as before to the place where they used to meet, but did not find his teacher; he searched for him, and finding him busy at marbles, he waited till the game should be over. After a short time, to his great sorrow the boy called out, "Satty boy, I can't teach you any more, father and mother have both scolded me because you have dirtied my book with your black hands."

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If any of your little readers feel tired of their lessons I hope they will think of the "Sweep and the Tombstones;" and I hope, also, that like him they will learn the best wisdom, "For the soul to be without knowledge is not good;" but it is of very little use to be able to read and write if they remain ignorant of Christ, or only repeat texts and chapters by rote.—"Incline thine ear unto wisdom, and apply thine heart to understanding; if thou seekest for her by her treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God."—*2. ii. 2, 4, 5.*

ANN G.

As the corn-field, often threatened with danger, and exposed to the rude visiting of the tempest, is yet preserved in safety to yield its rich stores to the husbandman; so the human mind, visited by affliction, and shaken by the storms of adversity, still bears up against the blast, and is strengthened and purified by the divine contention. In the moments of sorrow, when care and trouble oppress us, our knowledge, faith, and humility, are increased and confirmed, for though like the tender stalk of corn, we bend whilst the blast sweeps over us, the compassionate hand of God gently recollecting that he had caught hold of the ear.

Upon the year 1754, a vessel bound from Dublin to Holyhead, in which Maj. C., a relative of a noble family in the north of Ireland, was a passenger, having been struck by a large ship in a dark night, ran foul of it, immediately sank. The crew of the ship, awaked by the shock, ran instantly on deck with lights, but not a single vestige of the vessel or of the passengers was visible on the surface of the water. An eddy merely marked the place where she had been; but though the boats were instantly lowered and sent out, not a human being could be found.

After a little time, however, a sailor was seen sitting on the deck of the ship, in a kind of stupor of amazement. On interrogating the vessel, they discovered that he had belonged to the crew which had foundered. Of the mode of his escape he had nothing, neither had he any recollection of the accidental meeting of the two vessels, nor of the situation in which he had been placed when the transaction happened. It was, however, conjectured that he had at that period been aloft in a deep sleep, and had been precipitated from his station among the shrouds and sails of the ship, and his fall having been thus broken, he had descended upon the deck, where he had remained for some time in a state of insensibility.

III. "For there is no man that sinneth not." Kings viii. 46. On this passage, an eminent divine says, "The word translated sinneth, in the original, in the future tense, which is often used for an indefinite time in the *potential* mood, because the Hebrews had no such mood or tense.—Therefore our translators to the context, if they had rendered the whole clause *There is no man that sinneth not*, instead of *There is no man that sinneth not sin*, instead of *There is no man who is not liable to sin*, instead of *There is no man who is not liable to sin in the sense of the wise man*—and 3, from Solomon's intimating, that these very men who have sinned, or have actually departed from God, may *believe themselves, repent, and turn to God with all their heart, and with all their soul*."

IV. "His angels he charged with folly." Job iv. 1. Therefore some deny Christian perfection. But if the passage disproves the doctrine of Christian perfection. But if it overthrows angelical perfection too: i. e. it proves too much, and therefore proves nothing. The plain meaning of the passage is, God alone is *absolutely perfect*; the very angels having no wisdom in comparison with his omniscience, none but what they have received, and are dependent on him for its continuance.

V. "Behold he putteth not trust in his saints; yet the heavens are not clean in his sight." Job xv. 15.

This passage holds up the same doctrine as that which, though but partially awake, he instinctively seized hold on, and clung to. It proved to be the bowsprit of a large ship which had run afoul of the vessel where none but good seed ought to grow. The master of the field permits them to remain for a season, and patiently awaits the arrival of the harvest before he exercises that impartial justice which separates the good from the bad.

The sickle mows down the corn, and the fruits of the earth are joyfully gathered. Death levels with the dust the rich and the poor, the high and the low, the wicked and the righteous; and happy will be the hour in which those, who have preferred the pure light of religion to the delusion of error, are received into the regions of glory, and numbered amongst the spirits of just men made perfect. They will gratefully remember the storms, the dangers, the trials, and the afflictions, through which they have been preserved, and they will joyfully unite with angels in glorifying the God of heaven